

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FROM THE EXPOSITOR.

JOHN FREDERIC OBERLIN.

Memoirs of John Frederic Oberlin, Pastor of Waldbach, in the Ban de la Roche. From the third London edition. With an Introduction by the American Editor. Cambridge. 1832. 12mo. pp. 301.

One of the most admirable personages of the last generation, was John Frederic Oberlin, Pastor of Waldbach, in the northeast of France, where, after a long ministry of nearly sixty years, he died in 1826. A memoir of him lately appeared in England, and was republished at Cambridge, in the early part of the last year, under the title which stands at the head of this article. Though weak and visionary in some of his notions, possessed of no talents that would be called brilliant, and secluded in one of the most obscure parishes in the country, yet the unequalled success with which he devoted his entire being to the improvement and welfare of his humble flock, attracted the admiration of philanthropists throughout all Europe, and finally spread his fame, by him unsought and unexpected, over the whole Christian world.

He was born and brought up in the city of Strasburg, on the borders of France and Germany. From infancy, his distinguishing characteristics were benevolence, generosity and self-denial, of which several remarkable instances are given in the history of his youth. The example and instructions of a pious mother early impressed his mind with deep religious sentiments, which, as he grew older, were strengthened by various circumstances into the lively and all-pervading principle of his life. Having completed his education at one of the universities of Strasburg, he was ordained in 1760; but no situation offering, which suited his peculiar taste and purposes, he spent some years as domestic tutor in the family of an eminent surgeon. Perhaps no man was ever more regardless than he of worldly honors and distinctions. He was ambitious only of a station where he might find ample scope to be useful, whatever were the hardships and cares with which it was encumbered. Such a place, at length presented itself.

About fifteen or twenty miles west of the delightful city of Strasburg, there was a wild district among the mountains, shut out from the rest of the world, and remaining in the half barbarous state of the dark ages. Even its language was an unintelligible gibberish, resembling the antiquated French of the twelfth century; its schools, so called, were only nominal, the masters themselves being scarcely able to write or to read. The territory had never recovered from the devastations of ancient wars; the soil was hard, and agriculture in its rudest state: the roads utterly neglected, without bridges, and generally but mere foot-paths; and the inhabitants a race of tenants oppressed and degraded by the remains of feudal vassalage.

It was to one of the parishes in this district that Oberlin cheerfully dedicated his ministry and his life, in 1767, at the age of twenty-six. Some improvement had indeed been already effected, especially in the schools, by his enterprising predecessor; but it remained for him to turn to account what little had been done, and to change the rugged waste, both moral and physical, into cultured fields and a virtuous intelligent community. On his arrival at Waldbach, the first glance that he threw over the

mountains was enough to convince him that the task he had proposed was one of no flattering kind. He soon found that the natural difficulties in his way were to be increased by the perverseness and obstinacy of his ignorant parishioners. Attached by the habits of successive generations to their old course of life, they resolved to oppose all innovation; and when their inveterate prejudices were alarmed by the signs of improvement, they became outrageous. They formed conspiracies against their new pastor; they waylaid him. But his vigilance detected their plots; and by his magnanimity, by a happy mixture of gentleness and decision, by throwing himself unreservedly into their power and still maintaining his self-possession and air of authority, he disheartened them of their resentment. His enemies grew desirous of gaining his esteem, and for this purpose began to second his views, which they had before so bitterly opposed.

As a preliminary step to his beneficent plans, he judged it necessary to bring his parishioners into contact with the inhabitants of other and more civilized districts, by opening a regular communication with the high road to Strasburg. To give a specimen of his mode of procedure, we quote the account at large of the execution of this project:

"Having therefore assembled the people, he proposed that they should blast the rocks, and convey a sufficient quantity of enormous masses to construct a wall to support a road about a mile and a half in length, along the banks of the river Bruche, and build a bridge across it near Rothau. The peasants were perfectly astonished at the proposition. The project appeared to them totally impracticable, and every one excused himself on the plea of private business, from engaging in so stupendous an undertaking. Oberlin, still intent on the prosecution of his scheme, endeavored to refute the objections raised on all sides. 'The produce of your fields,' said he, 'will then meet with a ready market abroad; for instead of being imprisoned in your villages nine months out of the twelve, you will be enabled to keep up an intercourse with the inhabitants of the neighboring districts. You will have the opportunity of procuring a number of things of which you have long stood in need, without the possibility of obtaining them, and your happiness will be augmented and increased by the additional means thus afforded, of providing comforts for yourselves and your children.' But his arguments were concluded with more touching appeal. He offered them his own example in the undertaking. 'Let all,' he said, 'who feel the importance of my proposition, come and work with me.' Oberlin had already traced the plan, and no sooner had he pronounced these words, than, with a pick-axe on his shoulder, he proceeded to the spot; whilst the astonished peasants, animated by his example, forgot their former excuses, and hastened, with unanimous consent, to fetch their tools and follow him. He presently assigned to each individual an allotted post, selected for himself and a faithful servant the most difficult and dangerous places; and regardless of the thorns by which his hands were torn, and the loose stones by which they were occasionally bruised, went to work with the greatest diligence and enthusiasm. The emulation awakened by his conduct

quickly spread through the whole parish. The increased number of hands rendered an increased number of implements necessary; he procured them from Strasburg; expenses accumulated; he interested his distant friends, and, through their assistance, funds were obtained; walls were erected to support the earth, which appeared ready to give way; mountain torrents, which had hitherto inundated the meadows, were diverted into courses, or received into beds sufficient to contain them; perseverance, in short, triumphed over difficulties, and, at the commencement of the year 1770, a communication was opened with Strasburg, by means of the new road, and a neat wooden bridge thrown across the river. This bridge still bears the name of *La Pont de Charite*, [Charity-Bridge.] pp. 54—56.

His next undertaking was to facilitate the communication, hitherto extremely difficult, between the several villages which stood in this mountainous district. It must have been a striking scene to behold the pastor, who on Sunday had directed the attention of his people, with all the fervor of his soul, to 'the rest that remaineth for the people of God,' marching, on Monday, at the head of two hundred of his flock, with a pick-axe on his shoulders, to the rough and fatiguing labors of the week. To accommodate the peasants, he stocked a large warehouse at Waldbach with agricultural tools and implements of husbandry, and sold them on credit to such as had not the ready money. A sort of lending fund was established, under such regulations, however, that a failure to repay at the prescribed time, deprived the delinquent, for a certain period, of the privilege of borrowing again. There were neither masons, blacksmiths, nor cartwrights in the country, and the inhabitants were subjected to numerous privations and to great expense in procuring from the neighboring towns the necessary utensils and repairs. Oberlin, therefore, selected from among the elder boys some of ready abilities, and sent them to Strasburg to learn the several trades; and these, on their return, instructed others in their newly acquired arts. The dwellings were generally but wretched cabins, hewn out of the rocks or sunk into the sides of the mountains; under his instructions, the tenants were brought to erect neat and convenient cottages. He wished to improve their miserable agriculture, but his suggestions to this purpose were heard with characteristic incredulity. To them it seemed that a man brought up, as their pastor had been, in a city, and having no practical acquaintance with husbandry, must of course know less of the subject than themselves. He determined at once to appeal to their eyes, rather than their reason. Two gardens, belonging to the parsonage, and crossed by public foot-paths, were chosen for the scene of his exhibition; and his success soon attracted the notice of the peasants, as they went by to their daily work, and inspired them with a wish to avail themselves of the example. The face of the whole country began at length to put on a new appearance. The cottages, hitherto bare and desolate, became surrounded with little orchards and gardens; and instead of indigence and misery, the villages generally assumed an air of rural happiness. Every step in this course of improvement was directed by Oberlin. He introduced new seeds and new plants, taught the art of procuring and

using manure, converted the less productive pastures into arable land, established in 1778 a little agricultural society as auxiliary to that of Strasburg, and finally gave weekly lectures on husbandry and useful science.

Meanwhile, a large share of his attention was devoted to the instruction of the young. On his removal to this district, he found, in all of the five villages it contained, but one regular school-house, and that, a log hut in a ruinous condition. It was in vain that he urged the inhabitants to provide a suitable edifice; they would not even consent that he should erect one on his own responsibility, till he had entered into a formal engagement that the parish should never become chargeable with its future repairs. Some of his friends at Strasburg were persuaded to lend their assistance; he himself spared a little from his own scanty income of about two hundred dollars per annum; and although the amount thus collected fell far short of the contemplated expense, he ventured on the erection of a house, trusting in God for the supply of all deficiencies. Nor was his hope disappointed; the work was completed without much encroaching on his funds; its advantages grew so manifest that, in a few years, a similar building was furnished in each of the other four villages; and the inhabitants at length came forward voluntarily and took upon themselves both the trouble and the expense attending the establishments. While these accommodations were in progress, Oberlin was engaged in training the masters and qualifying them for their stations. His ever active mind, fertile in schemes of improvement, conceived the design of *infant schools*; and it is probably to him that we owe the origin of these useful institutions, which were afterwards introduced at Paris, and since in England and America. All the schools from the lowest to the highest, were under his constant superintendance; and in order to bring them into one general system, as well as to promote the spirit of emulation, he established a weekly meeting of all the scholars, besides assembling them every Sunday to recite the religious lessons they had committed, and to receive the exhortations or admonitions of their common father. By the contributions of his wealthier friends at Strasburg, he was enabled to print a number of school-books and elementary treatises for the use of the district, to establish a library, to make a collection of indigenous plants, to procure a small philosophical and mathematical apparatus, and to award prizes both to the masters and to the scholars, who excelled. The effect of such a remarkable course of enterprize, so unwearied and so well applied, may be readily apprehended: the clouds of ignorance and barbarism, which had so long rested on this secluded part of the country, were gradually dispersed by the increasing light of knowledge and the influence of Christian education; presenting a scene which compared with the rude state of former years, seemed the work of miraculous agency.

But wonderful as were his achievements in improving both the external circumstances and the intellectual character of the people, it was probably as a minister and as a religious man that he excelled. All his deeds of usefulness, even the most minute, were with him religious duties. Industry, economy, the planting of trees, the repairing of highways, the cultivation of the lands, the providing of conveniences of all kinds, in short, whatever conduced to human comfort, was resolved into an obligation arising from the great principles of the gospel. As such he felt it in his own practice, and as such he enjoined it on his parishioners. If there was somewhat of enthusiasm in his religion, there was nothing of superstition or bigotry. His natural temper was, perhaps, considerably touched with melancholy; but the incessant activity of his life counteracted that constitutional tendency, while

his ardent and cheerful piety, and his hopes bright with immortality, filled his breast with an equable and placid delight. The sustaining force of such sentiments was strongly evinced in those afflictions which he from time to time experienced in common with most whose lives are protracted to their full length. He was called, very suddenly, to part with his wife, just as the moral wilderness around them began to 'bud and blossom as the rose.' At first, the unexpected blow almost deprived him of sensation; but after a short interval of stupor, he returned thanks to God for his abundant mercy to the deceased, and seemed again to live in her society, looking forward to a re-union in the mansions of our Father's house. At a later period, he lost a son in battle; and afterwards another by consumption, who had already become known for his enterprising benevolence, and in whom the father anticipated an assistant and successor in his pastoral office. These bereavements served only to spread a chastening influence over his habitual serenity: he and his surviving children spoke of the departed, not as of the dead, but as those who had gone before them to heaven, where they confidently hoped, sooner or later, to meet them again.

The same fertility of invention and energy of purpose which characterized all his other schemes of improvement, marked, in perhaps a still higher degree, his care of the spiritual concerns of his people. His sermons and public addresses were distinguished for their direct, unceremonious application to the individual cases of his hearers. Boldness in reproving sin, however, was united with prudence in avoiding just cause of offence. In his common conversation, he was peculiarly happy in drawing religious admonitions from every circumstance or topic that arose; and all his labors, so multiplied and so various, naturally took a bearing towards the great primary subject of his thoughts. This subject pervaded the schools, the agricultural pursuits and the amusements of the place; not indeed with the constrained and gloomy air which religion is sometimes made to assume, but with a cheerful confidence in God, and a sacred regard for his laws. He supplied the families with the Bible, either in whole or in part; he had appropriate texts and little cards of religious advice printed for constant distribution; he formed societies for prayer and christian watchfulness; he established a course of donations, among the poor peasants, for charitable and pious objects. Whatever we may think of the missionary schemes and Bible Societies, so called, as they are conducted in our own country, there can be no doubt that it was on the genuine principle of universal benevolence that Oberlin was one of the first among the Protestants of Europe to engage in these enterprizes. He parted with nearly all his plate as a gift to the cause of missions; and established a Bible Society, the first in France, as auxiliary to that in London.

The doctrines which he held, were for the most part such as are called orthodox in the reformed churches. To Universalists it will be a gratification, however, to know that he enjoyed a belief in the final salvation of all mankind.—His biographer, who pronounces this doctrine fanciful and mistaken, and unwarranted by the Scriptures, reluctantly confesses that—

'He seemed to hope that the passage, 1 Cor. xv, 27, where it is said that, "all things" shall be subjected unto the Almighty, and the Son also himself shall be subjected, "that God may be all in all," might include not only the little flock of Christ's immediate followers, but ultimately, at some almost indefinite period, through the boundless mercy of God, and the blood of Jesus, which was shed for the sins of the *whole* world, all the race of mankind. And he was strengthened in this belief by understanding in another

than the ordinary sense, that as in Adam all die, even so in Christ shall *all* be made alive.'

p. 200.

The biographer, however, asserts, with the view perhaps to extenuate Oberlin's heresy, that the doctrine of universal salvation, 'appeared very little in his preaching.' That he was actuated to a very great degree by its catholic and benignant spirit, is sufficiently manifest from the narrative already given. But a more striking proof perhaps may be found in the circumstance, that with all his zeal in the cause of religion, he was free from its usual concomitant, sectarian prejudice. 'His tolerance,' says a writer, for some time a resident in his district, 'was almost unbounded. He administered the sacrament to Catholics, Lutherans and Calvinists at the same time; and because they would not eat the same bread, he had, on the plate, bread of different kinds, wafer, leavened and unleavened. In every thing the same spirit appeared; and it extended not only to his Catholic but also to his Jewish neighbors, and made him many friends among them all.'

Obscure and secluded as was the chosen sphere of this good man's enterprize, it was impossible that mountains and rocks should long conceal a phenomenon so extraordinary from the notice of the surrounding world. The wonders that were doing in this neglected spot, were at length rumored abroad. Numbers from all parts of Europe came to witness the novel scene; and the peasants were affected with surprise and gladness to learn that the name and the deeds of their 'good father,' as they called their pastor, had excited a warm emotion in distant countries. He himself shared in their surprise, but seemed elated neither with the extent of his renown, nor with the honors paid him. He became a correspondent and agent of the British and Foreign Bible Society; in 1818, the Royal and Central Agricultural Society of Paris deputed the Baron de Gerando, Counsellor of state, to present him with a gold medal for his extraordinary services; and Louis XVIII awarded him the decoration of the Legion of honor.

Such is but an imperfect sketch of the character and life of this remarkable man. The volume from which this account has been gathered, can scarcely be read without tears of admiration, notwithstanding the feebleness and prolixity of its style.

Oberlin died on the first of June 1826, in the eighty-sixth year of his age, after an illness of two or three days.

'It would be impossible to describe the grief which his loss occasioned: sorrow was depicted on every countenance; and not only his own house, but in every cottage throughout his extensive parish, was his memory embalmed by the tears and regrets of those who had participated in his labors of love or enjoyed the benefit which his unremitting kindness afforded . . . During the four days that intervened between his decease, and the simple and affecting ceremony which consigned his remains to their last home, heavy clouds rested on the surrounding mountains, and the rain poured down in incessant torrents. This circumstance did not, however, prevent the inhabitants of the Ban de la Roche, of all ages and conditions, nearer or more remote, from coming to pay a last tribute of respect to the remains of their "Cher Papa," [Dear Father,] whose venerable countenance they were permitted to see through a glass lid, which under the direction of Mr. Legrand, covered the coffin, which was placed in his study.' pp. 266, 270.

On the day of interment, a vast concourse assembled, consisting indiscriminately of Catholics and Protestants. The funeral procession reached two miles. Throughout the immense multitude, one general expression of grief prevailed. Sectarian feelings can hardly be said

to have been suspended on the mournful occasion: they had long before been eradicated. Even the Roman Catholic women surrounded the burial place, all dressed in mourning, and kneeling in silent prayer; and several Roman Catholic priests, habited in their canons, took their seats among the members of the Consistory, and evidently participated in the general affliction.

H. B. 2d.

TEMPERANCE.

All the Universalist editors, we trust, will pay a suitable attention to this subject. We cannot, it is true, justify the measures of sectarian Temperance Societies, but the cause of Temperance itself we can aid with the greatest propriety. First by our example, which is the most important aid we can render. 2d by illustrations of the evil of intemperance, its dangers, the insidious manner in which it approaches and captivates its victims before they are aware. No man ever began to drink, for the purpose of becoming a drunkard; no man ever meant to be a drunkard; no man wishes to be a drunkard. How is it then that so many are drunkards? Ardent spirit was to them what a bait in the snare is to the unwary bird. They knew not the danger they were in when they began to be cautious drinkers. Cautious drinking is an endeavor to pull the bait out of the trap without getting caught. Let it alone. No man is safe who drinks cautiously. If you get into the habit at all, it is like the rash or ignorant mariner entering the dish of the Maelstrom, that great whirlpool on the coast of Norway. He cannot keep upon the edge. Each circumference carries him nearer and nearer to the center, and, of course, to irretrievable destruction. His only safety lies in keeping out of the current, and even at a distance from it. Some people drink to drown sorrow. Unwise! they drown themselves. They are about as reasonable as the mad commander of a vessel, who, because he had had troubles on his voyage, run his vessel into the whirlpool, that the dizziness produced by the rapidity with which he made the circumference might cause him to forget his troubles. Honest reader, have I arrested your attention? If so, let me put to you a few questions. Are you in the habit of drinking ardent spirits? You can answer this question to yourself. If you are not, you are safe, provided you will not begin to tamper with the poison. Do you drink a little, say once a day? Yes. Then we tell you you will drink more. No, you reply, you never want it except at stated hours, and then you must have it. Is this your case? Your habit is confirmed—you are not perhaps a confirmed drunkard, but you are a *confirmed drinker*, and of confirmed drinkers the larger proportion become confirmed drunkards. Every confirmed drinker, if he take only one glass a day, is in the whirlpool. To-morrow he is nearer destruction, and less able to struggle against the force of habit. We say of drinking ardent spirits, as Solomon said of contention, "leave it off before it be meddled with." If these few hints shall be productive of any good, we shall be abundantly rewarded for writing them.

We knew a beautiful young woman, an only daughter, the pride and joy of her feeble and declining parents. There came into her father's employ a benevolent, industrious, pleasant young man, of some natural talent, who very prudently had resolved not to drink but two glasses a day, one in the forenoon and one in the afternoon. He paid his addresses to her, and she received them. In about a year they were married. He had at this time doubled his dose, and very prudently resolved that he would never drink more than four glasses a day. Rum, however, soon had more power over him than prudence. His face began to swell, his breath grew fetid, he lost his good nature, his industrious

habits left him at a time when a growing family called for his exertions—he was thrown out of employment; and there he was a poor, miserable, profane, idle, beggarly drunkard. This came gradually, but it came certainly. His poor wife was an object of distress, and of universal pity. She bore up under her sufferings as well as so frail a thing was able to; and in a short time, in answer to her repeated prayers, death kindly came and gave her release. It broke down the whole family, father, mother and brothers, for all their hopes were placed on her.

We were once very much surprised, to hear a gentleman of good sense say, "I had rather my daughter should marry an old drunkard, than a cautious drinker." On expressing our surprise he added, "If she were to marry a drunkard, he would soon die, and she would be released; but if she marry a temperate drinker, she must witness his degredation, she must follow him in his downward course, she may be connected with him many years, and her trouble would kill her about as soon as his intemperance would kill him." Reader, do not be a cautious drinker.

Trumpet and Magazine.

Original.

SUPPORT OF THE MINISTRY.

An extract from an unpublished Sermon.

There are hours which the christian minister should devote to meditation upon the doctrines of truth—hours in which he should prepare himself to feed his people with knowledge and understanding. Here perhaps, I shall be met by some zealous fanatic who will remind me of our Savior's direction to his disciples; "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak, for it is not ye that speak, but the spirit of your Father that speaketh in you." For myself I have no hope of the direct aids of inspiration. If I come from my study unprepared you have little reason to expect either edification or improvement from my labors. The day of inspiration has gone by. The minister of the gospel is left with the word of God in his hands and is exhorted by the inspired Paul to meditate upon its truth and compare its doctrines, with an assurance that it "is able to make him wise unto salvation through faith which is in Christ Jesus." To neglect this exhortation of the apostle is no less presumptuous, than vain: as it may generally be observed of our modern spiritualists, that they neither speak according "to the word and to the testimony," nor the dictates of plain common sense. And I trust the time is coming when declamation shall not be taken for argument, nor rant recognized as indicative of the influences of the spirit of God.

In his meditation the minister of the cross will not be likely to forget himself—to keep his heart in all humility and truth—in all prayerfulness and peace. He will remember that in delivering his message of grace much will depend on the spirit that pervades and influences his own bosom. The feelings that he himself experiences he will be likely to diffuse through his congregation. The spiritual blessings that he enjoys will also be enjoyed with his communing friends. As they are to receive the fruits of his labors so will they receive something of the spirit that lives and breathes in his own soul.

I hardly need mention the necessity, the justice of the minister being decently supported by those for whose benefit he labors. If he is to give himself wholly to his professional duties, as no doubt he should according to the apostles injunction, he neither has time nor is he supposed to possess the means of providing for his temporal wants. I know in many minds there exist strong prejudices against paying for ministerial labors. It is founded on a very narrow and singular view of the conduct of the primi-

tive teachers of Christianity. I know they labored without pecuniary reward. Still it was a maxim of our Master himself that the laborer was worthy of his meat. But he who would condemn the present method of supporting the gospel because it does not precisely conform to Apostolic times, would do well to remember that then also Christians "had all things in common, and sold their possessions and goods, and parted them to all as every man had need, neither said any of them that aught of the things he possessed was his own."

Such a community of goods under the peculiar circumstances of the primitive christians at their first assembling together was no doubt judicious, but it was a system adapted only to small communities and it of course subsisted but a short time. I shall be told perhaps that the great apostle of the Gentiles labored with his own hands, that he might be chargeable to no one. True; Give me the inspiration of Paul and his trade, and I will work at tent making as well as he, and will still preach the unsearchable riches of Christ.

The circumstances of society have materially changed since the era of Christianity. The spirit, the principles of our religion are in themselves unchangeable, but it must be a singular and groundless inference to suppose that every thing incidentally connected with christianity is therefore changeless. And the stickler for the example of Paul, as a precedent to be observed by all christian ministers, would find it difficult to explain that apostles meaning when he declares, in reference to the means provided for the subsistence of the Jewish priesthood, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I have no delicacy in speaking on this subject. I am no advocate for the gross salaries some clergymen obtain, nor would I command the niggardly stipend that others are doomed to starve upon. The wishes of a minister of Christ should be bounded by competence. He reflects with Paul that "we brought nothing into this world, and it is certain we carry nothing out, and having food and raiment let us therewith be content."

Original.

In the course of my various tours many incidents occur of rather an amusing character. Among them the following may be noted.

An intelligent looking Limitarian inquired of a Universalist how it happened that his doctrine was not known till modern times. Why was it not taught by Christ and the apostles? The latter deliberately taking down a Bible, remarked, that although it was a Universalist Bible, yet he verily believed it told the truth. He then turned to Acts iii, 20, 21, and read the following, "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of *restitution of all things*, which God hath spoken by the mouth of *all his holy prophets* since the world began." The partialist after reading it, said, "Well, if my memory serves me, I guess it does not read so in our Bible."

S. J. H.

NEW SOCIETIES.

A new Universalist Society was formed in Bath, N. Y. on the 23d ult.—one recently at Johnson, Vt. and another in Athens, Penn. At the latter place a Dr. Adams occasionally preaches. We had not heard of the name until we met it in the last Magazine and Advocate.

Br. Orrin Roberts, was ordained as an Evangelist, at Cedarville, Herkimer Co. Feb. 20. Sermon by Br. S. R. Smith; introductory and ordaining prayers by Brs. J. Bushnel, and J. Potter; Charge by Br. D. Skinner, and Right Hand of Fellowship by Br. A. B. Gresh.

UNIVERSALISM GOOD TO DIE BY.

There are scenes which impart to us peculiar and sacred satisfaction; which give new life and strength to our feelings; which confirm us in our faith; which animate and gladden our hearts; and which fill them with unearthly emotions. Those scenes occur frequently, and with them it is well that we should become familiar. At the couch of the sick and dying man, whose soul lit up with the rays of celestial light, smiles at the approach of the king of terrors and welcomes the messenger death, as an angel sent to bear it home to the bosom of its God—at such a place, I say, we shall find instruction of a sacred nature. There we can, as it were, hold converse with angelic spirits that hover round to administer the blest cordial of hope to the trembling soul.

These reflections were occasioned by witnessing the effects of our most holy faith upon an aged father whose body is daily wasting away by the withering touch of consumption. The name of this happy, though dying man, is Proughty. He resides in Shutesbury, (Mass.) and has for few years past been a firm and happy believer in universal redemption. When quite a youth he had a serious and reflecting mind. He had a desire of knowing what religion was, and how to obtain it, having heard much said upon these subjects. The story of his trials, fears, and conversion, is similar to most that are told. About this time, there was one of those excitements commonly called revivals of religion. Under the operation of fear, he, with many others sought to find the truth, and was told, he must be willing to be eternally damned, before he could be a fit subject of salvation. This he could not do, and he had honesty enough to confess it. He was, therefore, told the exercises of his mind were not genuine, and consequently, was given over by the church to the buffettings of Satan, until he should be willing to curse and blaspheme his heavenly Father forever. His master, whose heart was hard as Pharaoh's, compelled him to perform unreasonable tasks, which destroyed his health, and planted the seeds of the disease, under which he now languishes, and in the true spirit of self-righteousness and hypocritical piety, strictly enjoined it upon him, not to go to hear the devil's preacher, the late Mr. Murray. But as soon as he got released from both his temporal and spiritual masters, his curiosity led him to hear this zealous, able, and eloquent servant of God. He became a partial believer in the doctrine he taught. Not, however, being rooted and grounded in it by the plain and powerful testimony of the word; and not hearing it preached, or having the privilege of reading any of the writings of Universalists for about thirty years; and being also surrounded by zealous believers in endless misery, the word which flourished for a time gradually withered away, and was finally choked by the cares of the world. He joined himself to the Baptists, and for a time attended their preaching; but could not find that satisfying bread his soul so ardently craved. He again became apprehensive that all was not right, but so great were his fears that his faith would be shaken by error, that he avoided as much as possible, the company and conversation of all Universalists; a course of conduct which is still highly recommended by a certain class of christians.

Though he stood out against the many convictions which reason crowded upon his mind; and tried hard and long, to find peace in sentiments opposed to his reason and better feelings, all was in vain. He utterly failed, and at last resolved to seek for it in another course.

There was one thing, which more than any other, served to shake the frail foundation of his faith. It was a conversation between Elder Smallage and a stranger who had heard him preach upon the subject of forgiveness. Mr.

S. said that 'none would be forgiven who did not ask for it in this life.' The stranger asked him, if 'the murderers of Christ were not forgiven?' Mr. S. said no, for they did not ask it, but thought they were doing God's service in crucifying Christ. But did not Christ pray for them, saying, 'Father forgive them for they know not what they do?' Mr. S. admitted it; but still thought they were not forgiven. From that moment, Mr. Proughty began more seriously to doubt the truth of his faith. Will not God forgive his enemies, when he has commanded us to forgive ours? thought he. Or are we commanded to be more merciful and forgiving, than God himself. If God does, in truth, love all his offspring, with even an earthly parent's love, he cannot, he will not suffer any to be endlessly miserable. The clouds began to disperse, light dawned upon his mind.

He had, during all his opposition to Universalism, thought that reason had nothing to do with religion. He had strenuously opposed the dictates of his feelings. 'O,' said he 'I stoutly held out against the pleadings of her heavenly voice, and was deaf to the preaching of that most noble minister of the mind, reason, as long as it was possible; but at length her voice became too persuasive, her arguments too powerful and convincing to be resisted. Scripture, reason and nature were joined in harmony complete, and testified to the great truth of God's universal love.'

All in heaven, and on earth responded to this glorious sentiment which I could not now possibly wish were false. Universal nature was eloquent with the praises of God, and my own soul was in full harmony with these songs of joy and thanksgiving. I had not power enough to express the half of the glowing emotions which swelled my full bosom with praises to God and love to man. 'O,' said he, 'when the truth of universal grace and redemption shone fully and brightly into my mind, I could exclaim in the language of the devout poet,

When all thy mercy, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise.

His soul is now filled with perfect love, and confidence. Fear and its torments are driven away. He feels that his hour of departure is near, and is ready for the summons.

Though his body, day by day, is wasting, his mind grows stronger in the Lord! I was with him about an hour last Monday; and prayed with him. He conversed with great familiarity about death, into whose arms he soon expects to resign his wasting body. But hope, holy hope, animates his soul with such a cheerfulness, and inspires him with resignation to the will of Him who does all things well.

O! to see a man like him, just stepping into the grave, so calm, so cheerful, so resigned, and so happy, is indeed, a pleasing and solemnly interesting sight. It gave me feelings of which it were vain to attempt a description.

His faith he says afforded him in better health, all desirable comfort. It seemed to spread a new charm over nature, and shed upon the page of inspiration, a purer, brighter light. It clothed the character of God in the most exalted loveliness, and seemed to fill the earth with the glory of heaven. But now, he continued; 'it is my sweetest solace, an all-sufficient comfort by day and by night. Though my body is racked with pain, yet the thought of the bliss that is reserved for me, and for all, takes from pain its keenest pangs.' 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.'

Like sainted Simeon, when he held the Lord of life and glory, he can say, 'Now lettest thou thy servant depart in peace.'—*Universalist.*

OBLIGATIONS OF UNIVERSALISTS.

No people in the world have so much cause for gratitude to God, as Universalists. In him, they behold the character of a universal and unchanging Father, one who is truly and invariably such; they believe that all and every part of his moral government is ordered in infinite love and good will, and is directed to the final holiness and happiness of all accountable intelligences, nay, that this will be the result. They consider that we are, and ever must be, in all worlds, in his hands, the objects of his gracious favor, and will at last be infinite gainers by the existence he has been pleased to confer upon us. They have, therefore, every reason to exercise a confiding and lively gratitude towards him.

And for the reason that they have cause for ardent gratitude and trust, they also have cause to love and praise him. In their view he is infinitely the most lovely being in the universe—the most deserving of the highest admiration and praise from all his creatures. Some one has said, that it is in the highest degree natural to love what is lovely, to reverence what is great and to admire what is good. And do not our views represent God as the best of all possible beings in the universe? They, then, furnish an abundant cause for love and praise towards God.

And for the reason that Universalists have cause to love the Father of Eternity, they have also the highest and most animating motive to obey him. Our Savior saw the connexion—the necessary connexion—between love and obedience, when he said, "if ye love me, keep my commandments." Indeed, love towards God is the only—and it is an all sufficient—foundation of obedience to his laws. A compliance extorted by slavish fear and dread, is not obedience, for the law requires first of all, to love God with all the heart, which love casteth out fear in all which there is torment. "He that feareth is not made perfect in love." Without such love, the demands of the law are not complied with; consequently, a compliance—an external conformity—is not the obedience which heaven accepts. But the system embraced by Universalists furnishes the highest and purest motive of love to God; and while "it casts out fear," it lays a sure foundation of all acceptable homage and obedience towards heaven.

From all this it is manifest, that the Universalist has the highest and purest reason possible for devotional gratitude, for a filial love, and for a practical obedience towards God. If there are those who do not yield to the influences of the system, it is not the fault of the system, itself. There may be such—perhaps there are too many. But they are not Universalists—at least, they are not such in the true and religious sense of the word. By their views they are laid under the highest possible obligations to love and serve their divine Father, through his Son, our universal Redeemer. And if they do not realize those obligations, and daily strive to live in the spirit of them, they have come short—far short, of their plain duty. We have often said—and we repeat it; of all professing Christians, Universalists are laid under the highest obligations, and have the purest inducements, to a religious life. The subject ought to be well understood in this light. And would all, professing a belief in the doctrine, live according to its spirit and requirements, our enemies might rail in vain about the irreligious and demoralizing tendency of Universalism.—*Christian Intel.*

The task assigned to man is to move among his fellows doing good, filling his part in the scale of creation, and escaping from none of the high duties which God has attached to his being; and greatly should he be grateful, that, while his service is arduous, he is not left without the powerful aid of that intelligence which controls the harmony of the universe.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK,
AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, MARCH 23, 1833.

NOTICE.

The sixth Lecture in reply to the Lectures of the Rev. Dr. Brownlee, against Universalism, will be delivered in the Orchard street Church to-morrow evening, March 24.

RENTING OF PEWS.

The Pews in the Orchard-street Church will be rented, for the ensuing year, on the first Monday in April, commencing at 4 o'clock, P.M. March 23d, 1833.

DIVINE JUSTICE.

"The essential justice of God, is that in the divine mind which induces him to render to himself and every other being that which is due. Divine justice dispensed to intelligent beings, is such treatment of them by God, their moral governor and judge, as his essential justice requires. Distributive justice is the judicial treatment of every being according to his deserts. Hence, if there were no other beings in the Universe but God and one sinner, the punishment of that sinner according to his demerit, would be due to the essential justice, truth and moral character of Jehovah. From our idea of the greatest amount of good, we must never exclude that which God owes to himself as the greatest and best of beings. God punishes more for his own sake, and from regard to his glory, than the improvement, or reformation, or good of all finite creatures. In the case of the finally lost, they are punished, without any prospect or design of their reformation, that the justice of God may be glorified. All punishment, moreover, after the judgment of the great day, must be regarded, not as preventive of future sinning, but as the vengeance of God due for past offences."—E. S. Ely.—Philadelphian.'

REMARKS.

The above is worthy of preservation. It shows the impious and blasphemous conclusions to which the doctrine of Partialism may lead a reasoning creature. We could not conscientiously ascribe so much infidelity to the Devil, as the writer of the extract has attributed to the God of heaven. Let us read a part of the article in the following manner:—

"From our idea of the greatest amount of good, we must never exclude that which the Devil owes to himself as the greatest and worst of beings. The Devil punishes more for his own sake, and from regard to his glory than the improvement, or reformation, or good of all finite creatures. In the case of the finally lost they are punished, without any prospect or design of their reformation, that the justice of the Devil may be glorified. All punishment, after the judgment of the great day, must be regarded, not as preventive of future sinning, but as the vengeance of the Devil for past offences."

They who believe in the existence of an eternal principle of evil, personified, may be allowed to charge him with motives the most malignant, and actions the most cruel—but to charge the 'Father of mercies' with Satanic 'justice,' and Diabolical 'vengeance,' is more than they should be allowed to do with impunity. A parent who should punish, 'more for his own sake, and from regard to his glory, than the improvement, or reformation, or good' of his children, would be viewed with disgust, indignation and horror. Yet a similar procedure in Deity is supposed by the doctrine of Partialism; and is lauded as a demonstration of 'the essential

justice of Love!' The savage vengeance of Nero is condemned in the strongest terms—but when practised on an infinitely extended scale, the same species of vengeance is professedly approved! What in man is considered an evidence of depravity in God is considered proof positive of holiness! What in man is justly called *cruelty*, in the Almighty is termed '*essential justice*!' From sentiments like these, may professors of the religion of Jesus be speedily delivered, A. C. T.

LETTERS TO THE REV. DR. BROWNLEE—NO. V.

Rev'd and Dear Sir.—

We have seen in the preceding letter how utterly destitute of Scripture proof, is your opinion that Christ died, and consequently made an atonement, for only a part of mankind. The truth is, the doctrine of a universal atonement is so plainly taught in the word of God, that few christians, comparatively speaking, have been able to disbelieve it. It seems to be one of those cardinal truths, without which the whole system of Christianity must be defective, and inapplicable, if not powerless. And so luminously is this presented on almost every page of the New Testament, that it appears to me as possible to deny that Christ died at all, as that he died for the whole human race. I am fully aware of the dilemma in which Calvinists find themselves placed. They must, to be consistent, either acknowledge Universalism, or deny the universality of the atonement. The latter, in the weakness and depravity of human nature, I grieve to say it, is too often preferred, and the words of Almighty God are frittered away as if they were nothing worth, or are tortured till they are made to harmonize with dogmas from which the christian's very soul revolts. I am happy that such opinions are passing away, and should rejoice if I could see something rising up in their stead, more worthy of human belief and confidence than the Arminian absurdity of a universal but ineffectual atonement, or the indefinable fanaticism, the wretched puerilities of the New School Presbyterians.

We agree that Christ will assuredly accomplish all that he came to do. Our only difference is in relation to the objects and extent of his mission. If he came to make a few holy and happy, it will be done; if all, then all shall be sanctified and blessed forever. For "he shall see of the travail of his soul and shall be satisfied." Isa. lxxi, 11. Whether the salvation of half the human race would satisfy the compassionate Jesus, who wept over the temporal calamities of ill-fated Jerusalem, and prayed, even in the agonies of death, for his murderers, I will leave to your good sense to determine.

But aside from the Scripture proofs to the fact, that "God was in Christ reconciling the world unto himself," there are various considerations, which present insuperable barriers to the doctrine of a limited atonement. Of these I have only time to mention one or two. The first is found in the acknowledged fact that the gospel should be preached to all, "*to every creature*." But why preach to all, if all have not an interest in Christ? Why mock by proclaiming glad tidings to those for whom you have no tidings but of death and wo? Is this consistent? Is it merciful? Nay is it just? Perhaps Calvin might avoid this difficulty by involving himself in another. For after referring to Isa. viii, 16, he says, "Whence it appears that when the doctrine of salvation is offered to all for their effectual benefit, it is a corrupt prostitution of that

which is declared to be reserved particularly for the children of the church." Now whatever Calvin meant, it is not to be denied that his language leaves us to infer, that although salvation is offered to all it is yet offered without any design to their benefit, and therefore *insincerely*. But, secondly, what adds greatly to the maliciousness of this insincerity, is the consideration, that notwithstanding salvation was not designed for the benefit of all, and of course cannot be enjoyed by all, to the very reprobates themselves, this disingenuous offer—this mere mockery—is made the cause of still deeper damnation. It is very obvious that he who wilfully rejects the Savior incurs an almost inexpressible weight of guilt. Our Lord says, John iii, 18, "He that believeth not is condemned already; because he hath not believed in the name of the only begotten son of God." But granting what you contend for, that Christ did not die for all, and consequently that all have not an interest in him, I confess I can discover no criminality in unbelief. Why, let me ask, should the non-elect be condemned for not believing what is untrue? Is it a crime to reject and spurn falsehood and deception? Should the non-elect believe in Christ as the gospel requires all to believe, they must necessarily believe what is totally and eternally false. For he is neither their Advocate, Redeemer, nor the Shepherd of their souls.

I shall close the present letter with some observations on the language of Jude, (7th verse,) respecting Sodom and Gomorrah, to which you referred under your second proposition. "Even as Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

I need not remark that this passage has long been supposed a proof of the doctrine of endless misery. That the multitude are sincere in believing it to contain such proof, I will not question. But how let me ask you, sir, does it give support or countenance to that doctrine? Your brief and popular comments on Scripture, like this, will pass very well among your Limitarian friends, for they are such as repetition has made familiar, and such as harmonize with all the prejudices of their education and faith; but beyond this circle, something more will be required. For myself, I could wish you in the first place, sir, to prove that this passage has any, the slightest reference to the future world. This is a task altogether essential; one which you have not undertaken, and one, suffer me to add, which you will never accomplish. Assertion is easy; but assertion is neither proof nor argument.

If this text has any reference to endless misery it must be either, FIRST, by asserting that the inhabitants of Sodom and Gomorrah are now suffering that punishment, or, SECONDLY, by asserting that the temporal overthrow of those cities, and the destruction of their inhabitants, are an example of that punishment. Let us carefully examine both of these hypotheses. It may be observed in the outset, that the apostle's design in this epistle was (v. 2.) to exhort his brethren to contend earnestly for the faith once delivered to the saints. This was the more necessary, as (v. 4.) certain men had crept privately into the church, who turned the grace of God into lasciviousness and denied (probably when thereby they could avoid odium and persecution) both God and Christ. Yet (v. 4.) these men "were before of old ordained to this condemnation;" that is, in

the language of Dr. Macknight: "these wicked teachers had their punishment before written i. e. foretold, in what is written concerning the wicked Sodomites, and rebellious Israelites, whose crimes were the same with theirs; and whose punishment was not only a proof of God's resolution to punish sinners, but an example of the punishment he will inflict on them. On the phrase, "to this condemnation," he says, "Jude not having mentioned any punishment hitherto, his meaning must be the very punishment he was going to describe; namely the punishment inflicted on the wicked Sodomites." It is clear then that the Apostle wished to encourage the saints, and at the same time perhaps to terrify the wicked teachers themselves, by proving that no circumstances can prevent God from punishing sinners. To this end he referred to what they once, or formerly, or better still, what they fully knew, the fate of the rebellious Israelites in the wilderness—of the angels who kept not their first estate—and lastly of the wicked inhabitants of the plain. From these several examples, he inferred the certainty of the divine inflictions on the ungodly, and consequently on the teachers before mentioned, who were then in the church giving themselves up to every species of sin.

1. Let us inquire whether this passage affords any proof that the inhabitants of Sodom and Gomorrah are now suffering endless misery. If it does, it does more than any other part of the Bible. That the Old Testament furnishes any such proof you will not, you cannot, pretend. Moses who gives an account of the destruction of those cities, makes no mention of their future estate. Their total overthrow he records like a faithful historian, but of their endless sufferings he was most profoundly ignorant, or at least has left his readers so. This you dare not controvert. The same remark applies to all the Old Testament writers. The destruction of these cities is referred to between fifteen and twenty times by Moses and the prophets, and yet not in one solitary instance, have they used language which can be tortured so as to favor the supposition that their inhabitants are the subjects of eternal torments. This observation may be extended even to the Apocrypha, in which, if anywhere, I should expect to find something consonant with present popular opinions on this subject. Nor will the case be found to differ, if we turn to the New Testament. There is no single expression met with in this portion of the divine oracles, (the passage under consideration only excepted) which can give even plausibility to the idea so generally entertained by Limitarians of the present day. Now, sir, is it not passing strange that Jude alone of all the inspired writers should have been made acquainted with, or ever uttered one syllable in relation to the endless misery of the inhabitants of Sodom and Gomorrah? How will you account for this most singular circumstance? But what very much increases your difficulty is the fact that Peter in his second epistle, treated upon the same subject as Jude, (comp. 2 Pet. ii, 4–8 and Jude 5, 8,) and yet says nothing of future punishment, but contents himself with referring to the signal overthrow of these cities. It is hardly necessary for

me to add that the language of Jude is applied by many Limitarian commentators, to the same event. Dr. Doddridge says, Fam. Expos. that "Dr. Whity has brought many arguments to prove that the vengeance here spoken of must be *the loss of their cities*, rather than their *souls*, and produces instances to show that *aionios*, [eternal] is used in a sense consistent with this interpretation." Rosenmuller in his Scholia adopts a similar opinion. On the phrase *set forth, suffering, &c.* he says these cities "are as it were, placed before the eyes, an example to after ages, sustaining the punishment of fire continually smoking. After example, add, to future ages. vide 2 Pet. ii, 6." Dr. Clarke manifests a degree of indecision whether to understand the vengeance here spoken of, as confined to this world, or belonging to the future. "In either case," he says, "the word *pur aignon* [eternal fire] signifies an *eternally destructive fire*. *** In either of these senses the word *aion, eternal*, has its grammatical meaning." The only proof of endless misery ever supposed to be furnished by this passage is found in the meaning of the word *eternal*, and here Dr. Clarke has given up even that. Can we under these circumstances, any longer honestly contend that this text affords a particle of evidence that the inhabitants of Sodom and Gomorrah are now suffering endless misery? Dr. Brownelee, I am confident, will not pretend it.

2. But it may be said that the temporal destruction of those cities is an example of that greater and eternal destruction of souls in the future world. This seems to have been the opinion of Dr. Macknight and others. But does Jude say any thing like this? By no means. But farther: the destruction of these cities is without exception taken by the inspired writers as an example of *temporal*, and not of *eternal*, calamities. In the language of Peter they were made "an ensample unto those that after should live ungodly." Now this view of the subject corresponds most accurately with the design of Jude. He wished to prove that God would destroy those wicked teachers, who turned the grace of God into lasciviousness. The destruction of the Sodomites was a case in point, a clear and awful example of the fate that was awaiting them.

By the phrase *eternal fire*, according to Rosenmuller, we may understand a *destructive fire*, such as laid waste and annihilated the cities of Sodom and Gomorrah, or we may understand by it a fire perpetually smoking. Philo, the Jew, who wrote in the time of our Savior, says, de vita Mosis, Lib. II. p. 662. A. that even then there were memorials to be seen in Syria of the overthrow of Sodom and Gomorrah; ruins, ashes, brimstone, smoke, and a lurid flame which was still emitted, indicative of an abiding fire. With this agrees the Book of Wisdom x, 7, which says, "Of whose wickedness even to this day the waste land that smoketh is a testimony."

To the existence of some of these phenomena even to the present day, Dr. Shaw (see Clarke's Com. on Genesis xix, 24) bears witness. The appearance of smoke and fire of which he speaks, and to which Philo, and the author of Wisdom allude, is undoubtedly to be explained by the well known existence of bituminous matter in the bed of the lake Asphaltites which now occupies the site of those cities. These considerations are sufficient to justify the language of Jude without resorting to the groundless supposition that he had reference to the future world.

Respectfully, &c.

T. J. SAWYER.

*To this remark Matt xi, 23, 24, and parallel texts, may also by some be thought an exception. For a lucid and satisfactory explanation of that passage I would refer to No. 1, Vol. II. of the EXPOSITOR AND UNIVERSALIST REVIEW, or to the 19th No. of the current Vol. of the Christian Messenger, which was copied from that valuable periodical.

Rev. W. C. BROWNELEE, D. D.

A BOOK OF PROVERBS--CHAP. 2.

1. Of all things, endeavor to settle peace in thy own breast. If thou canst not find tranquility within thyself, 'twill be to no purpose to seek it elsewhere.
2. When thou art in company with men who understand the matter better than thyself, it is as much more advisable to hear than to speak, as 'tis better to reap than to sow.
3. Fraud and deceit are always in haste. DilIGENCE is the right eye of Prudence.
4. It was the greatest commendation of Lot that he could be virtuous even in Sodom.
5. Accuse not others to excuse thyself.
6. If thou suppressest anger in thyself thou conquerest one of the Furies; but if thou tamest all thy passions thou leadest Cerberus in chains.
7. In committing a secret to another, imitate those who in trying whether a new vessel be leaky, first prove it with water before they trust it with wine.
8. Let not thy tongue run away with thy brains.
9. In disregarding a small fault thou committest a great.
10. Let the reflection "I ought," produce the determination, "I will."
11. Before thou reprehendest another, consider and take heed thou art not guilty of the same thing or worse. Thou canst not cleanse a blot with blotted fingers.
12. Be not inquisitive into the affairs of others. Why shouldst thou go out to gather sticks to burn thy own house with.
13. The itch of the eye and ear frequently breaks out at the tongue; and were not curiosity the purveyor, detraction would soon be starved.
14. If evil men speak good, or good men evil, of thee, suspect there is something wrong, and examine thyself.
15. He who instructs one that thinks himself wise enough, hath a fool to his scholar; he who thinks himself wise enough to instruct himself hath a fool to his master.
16. Remember that God will neither do, nor suffer to be done, any thing but what thou wouldest do thyself, if thou sawest as he sees.
17. The fish may be caught in a net that will not come to the hook.
18. Tell not a man in misery that he may e'en thank himself for his misfortune. If thou canst not help him up again, kick him not when he is down.
19. If any praise thee for some excellence thou hast not, endeavor to get it.
20. If anger rise in thy breast, instantly seal up thy lips, and let it not go forth; for like a fire, where it wants vent it will go out. A. C. T.

The following note was received in season, and should have been attended to last week, but owing to want of time was necessarily deferred.

Messrs. Editors—Were it not, that I have seen many specimens of editorial writing, I should have been somewhat surprised at seeing it announced, in your columns, that my frankness had induced you to let me speak for myself. I certainly had no intention of meritting the privilege of stating a fact.

Whether or not Dr. Brownelee has manifested a disposition to defend either himself or the Reformed Dutch church is a question, in the decision of which, I have no interest. I have not volunteered in his defence. I have no control over the columns of the Christian Intelligencer, and if I had, I should scorn the idea of bartering

for a privilege which, although you are at liberty either to grant or refuse, yet, I conceive, is, in accordance with your professions of free enquiry and discussion, due to me or any other person, subject only, in its exercise, to those conditions which by common consent are imposed on newspaper correspondents.

If it be true that Mr. Sawyer, in his discourses, has replied only to arguments that were peculiar to—advanced exclusively by Dr. Brownlee; if he have not attacked and even misrepresented the doctrinal sentiments of a large body of professing christians, and done so, when it was not necessarily connected with the defence of his own tenets, then I have asked for what is unreasonable. If also the language, addressed by Mr. Sawyer to his hearers, was designed exclusively for those who have adopted his system, then I shall regret, I was not previously notified of the fact, and shall expect to be denied the privilege I asked. Yours respectfully,

March 11, 1833. A.

We know not how it may seem to others but to us it appears that our correspondent is rather more spirited than either his cause or the occasion would justify. But let that pass. Our readers will decide whether our proposition, at which "A" takes offence, was either improper or unjust. The circumstances of the case are simply these. Dr. Brownlee made a public attack on Universalism. We, as it was our privilege and our duty, replied in defence. Dr. Brownlee has complained that in one instance we misrepresented his own, and the opinions of the Reformed Dutch Church. We offered an explanation. Whether it was satisfactory, we are not informed. At this time our friend "A", claimed attention, and said,

"As you sir, have made several erroneous statements respecting the doctrines of the Reformed Dutch Church, and have presented some things as arguments which deserve to be closely examined, I respectfully request the editors of the Messenger, to allow me the privilege of offering to the public some remarks on your discourse," &c.

We understood from this language, 1st, that "A" wished to correct us in our erroneous statements respecting the doctrines of his Church; and 2nd that he wished to go into a close examination of our arguments, and for this purpose asked the use of our columns. We of course regarded it as a direct and officious interference with what belonged exclusively to Dr. Brownlee, an interference too, which might if indulged on our part, justly offend him. Under these circumstances our proposition had more the character of generosity than illiberality. In the preceding note, however, our correspondent disclaims volunteering in Dr. Brownlee's defence, and intimates moreover that if he had control over the Intelligencer, he should scorn the idea of bartering for the privilege of blowing us to pieces in our own columns. But what does "A," now require? Why simply, to reply to the surplusage of our arguments and misrepresentations over and above what are necessary to our self defence against Dr. Brownlee! This it will be observed is scarcely half what he asked at first. We need only add that, reduced as his demand is, we do not feel ourselves called upon to vary our proposition. S.

REVIVAL PREACHING.

The following is from a subscriber in Williamsburgh. The half phrenized man alluded to, surely need not pray for a "deluge of sin," for its blighting effects are already quite too visible. One trait of feeling, exhibited in his prayers, is worthy of remark. It proves, what has oft times been asserted,

that the hearts of our Limitarian brethren are far better than their creeds. It is this. Although he could pray the Almighty to "shake the sinner over hell!" he had too much even of frail humanity to wish that he might be suffered to "drop in!" Shall mortal man be more just [or kind and merciful] than his maker? O, that men would suffer their professions to keep pace with the honest dictates of the heart. P.

The account of the Pennsylvania Revival Preaching, contained in the 18th No. of the Messenger, prompts me to give you a sketch of a Revival, as it is termed, in this village. Meetings are held in different parts of the village almost every evening in the week. These are called prayer or anxious meetings. A great number have been, or are said to have been, converted. The oldest members are busily engaged at these meetings, in going the rounds in the congregation, and urging the people to come to the altar and be saved. They tell them that this is the last time they will have an opportunity of coming, and references are frequently made to the Cholera, and various other dire diseases to frighten them into religion.

I will give you a specimen of some of the prayers of one of these new converts. In a recent meeting, he prayed that God would send down a deluge of sin! In another that God might shake the sinner over hell and damnation, but did not want he should let him tumble in! On one occasion while praying for a young lady who was under conviction, as the term is, he prayed that God would bless M— M—!! calling her name in an audible and high toned voice. In short every part of our village is infected with a worse disease, if possible, than the cholera, as it respects the morals of society. N. P.

Williamsburgh, L. I. March 12th, 1833.

The following sketch from Br. Hillyer's Journal, though very brief, will be interesting. We think he need not have apprehended the charge of egotism, even though he had been a little more prolix. Travelling as he is, many incidents must occur which would afford interesting articles for general reading. Will he not draw forth some from the treasure-house?

His allusion to places where "bigotry prevented" his preaching, may be more fully explained by remarking, that he visited Newark, N. J. last fall, and after the most faithful exertions, being disappointed in getting a room to preach in, he gave out notice that he would preach under the broad arch of heaven. At the hours named on the Sabbath, he went out on the common, and delivered his message to a very attentive audience of several hundred persons. P.

BR. PRICE—Should you consider the following statement, drawn from my journal, sufficiently dense to screen the writer from the charge of egotism, you will please admit it into your columns.

From March 13th, 1832, to March 13th, 1833, travelled 4622 miles—preached 174 times—81 places—22 where Universalism never before was proclaimed by preachers of our order—19 where from one to three lectures have been delivered previous. Preached in 8 Universalist churches—3 Baptist—2 Pres'terian—3 Methodist—1 Episcopalian—1 Christian—7 free churches—9 Court houses—3 Town houses—44 School houses—5 private dwellings—6 Public houses, and once in the open air. Visited 7 places with an intention to preach but bigotry prevented. [This did not happen in the summer, otherwise my purpose would not have been frus-

trated.] Preached in the state of N. Y. in 37 places—N. J. 21—Conn. 20—Mass. 2, and Penn. 1, making in all 81 different places. S. J. H.

"UNIVERSALIST."

This publication, issued at Boston, has recently passed into the hands of Brs. S. and S. F. Streeter, who are now its sole proprietors. It has been a valuable work, and in its new hands we are confident it will not lose in merit. May every success attend the exertions of its present conductors. P.

EXPOSITOR.

No. 2, of the Expositor and Universalist Review is received. The contents—King James Translation of the Bible—Nature, Use, and Interpretation of Parables—God's Inheritance in the wicked—John Frederic Oberlin—Nature, Magnitude, and Duration of Sin—Public attacks on Universalism—Notice of recent Publications—The Savior.

An interesting notice of John Frederic Oberlin from this number will be found on another page. Who can fail to admire the tolerance exhibited by this eminent man, in his administration of the Lord's Supper. Would that the spirit which seemed to pervade his mind, was more prevalent among christians of the present day.

It is needless to say the reader will be amply repaid by perusal of the article. P.

UNIVERSALIST BIOGRAPHY.

Br. Whittemore, of the Trumpet, is about publishing a work under the title of "Universalist Biography." It is expected it will extend beyond one volume. It will comprise Biographical Sketches of eminent Universalists both in Europe and America. We should think the work might be made quite interesting and the publisher will have our best wishes in the undertaking.

CHRISTIAN PREACHER.

No. 2, Vol. 2, of this publication is received, containing a sermon from Br. C. Gardner, Lowell, Mass. and one from Br. S. Brimblecom, Westbrooke, Me.

W^e can still furnish the 1st vol. of the Messenger. We have forwarded a supply to our Associate in Philadelphia. Our friends will please order from either place, as will best suit.

RELIGIOUS NOTICE.

Br. S. J. Hillyer will preach at Mamaroneck Saturday evening March 30, at Rye Sunday 31, and in the evening at New Rochelle. At Donkers Tuesday evening April 2, at Tarrytown Wednesday evening 3, at Sing Sing Thursday evening 4, at Peekskill Friday evening 5, at Newburg Sunday 7, at Glenham Monday evening 8, Haverstraw Tuesday evening 9, Niack Wednesday evening 10.

He will also preach at Williamsburgh Thursday evening 28th inst.

JUST PUBLISHED,

And for sale at the Messenger office 2 and 3 Marble Building, Chatham-Square.

Important Questions, with scripture answers—50 cents per hundred.

Correspondence between a member of the Reformed Dutch church and a Universalist—\$2 per hundred.

Christ's Mission—a Christmas Sermon, by R. O. Williams—\$2 per hundred.

Letters addressed Dr. Brownlee, by T. J. Sawyer, Senior Editor Messenger, No. 1, containing letters 1 and 2—\$2 per hundred.

No. 2 of the same, containing letters 3 and 4—\$2 per hundred.

A continuation of these letters may be expected in small pamphlet form. Will our friends aid in their circulation? March 1833.

Original.

THE STAR OF HOPE.

Star of hope! so bright and cheering,
In life's dusky sky appearing;
Chaser of the clouds of sorrow,
Gilder of the blest "to-morrow,"
Magic lamp of joy and pleasure,
Lighting on to hidden treasure,
An humble votary of thine
Does homage at thy diamond shrine.

Star of hope! they say thou'rt fleeting,
Ever wayward and retreating;
Of "ignis fatuus" construction,
Luring mortals to destruction;
A bubble of the brain's creating,
That bursts while yet it is inflating;
A "dead sea fruit,"—an idle dream,
Broke by Reality's first beam.

Star of hope! the false one's slander,
But adds trifold to thy splendor;
Know they that thy fire is giv'n!
To light the pathway up to Heav'n!
To thy course there is no setting,
Of thy promise no forgetting,
Till Charity thy sister star,
(When time shall cease) reign evermore.

N.Y. March 1833. J. S.....t.

SUNDAY IN THE SEAT OF THE POPES.
From Sketches of France, Italy, and Switzerland,
by an American Painter.

The next day being Sunday, we enquired for a Protestant place of worship, but learned there was none in Avignon. We went out however, and following a great crowd, we came to the doors of the Cathedral church of St. Agricola, just as a very fine military band, followed by two or three companies of soldiers, was entering the church. We found ourselves in time for the service of the mass, and had no little curiosity to witness this ceremonial, in a city famous for having been for a length of time, the seat and asylum of the Popes, during the period which is called the Babylonish captivity of the church. We entered with the crowd, and finding the nave filled with people, principally women, we edged our way through one of the side isles towards the high altar, amidst the deafening sound of drums and fifes, which reverberated through the vaulted arches of the church. The troops formed in two lines from the altar to the great door, making a passage through which the officers passed and seated themselves within the railing of the altar. The officers were uncovered, but the troops were covered. On each side of the altar were arranged a number of savage-looking soldiers, (pioneers,) with long beards reaching to the middle of their breasts, and armed with battle axes, their lofty, cylindrical, bearskin caps, giving them a height almost gigantic. After a few moments, in which the church seemed a military garrison rather than a house of worship, the word of command was given, the muskets struck upon the pavement at the Order arms, the drums gave a stunning roll, the trumpets blew a deafening blast, and then a little bell announced the approach of the officiating priest from the right side of the altar. A venerable looking man in a green over-dress, embroidered with silver, approaching in front of the altar, and making a genuflexion, and crossing himself, the ceremony began. The band of music arranged in the transcript on the left of the altar, consisting of 27 performers on various instruments, commenced playing. It was the most thrilling music I ever heard. The whole ceremony reminded me of the pantomime in the drama, all the action seemed set to music, and the music varied to suit the action. The part of the priest seemed to be to stand with his back to the people, occasionally bowing to the image upon the altar; an attendant with scarlet epaulettes, with much ceremony of bowing, brought a large book, from which the priest

appeared to read, his back still to the people. At particular times in the progress of the music, he would suddenly turn round to the people, make certain motions with his hands, and return to his former position. The page presented a silver cup, out of which the priest drank, all the motions being in proper time with the music. The priest again made his genuflexions; the music changed to a more solemn strain, and with much apparent awe, he took from a little door in a cabinet upon the altar, the host; and having arranged his hands according to rule, so that the instrument should appear most conspicuous, he turned slowly round, and elevated it three times above his head. The music ceased. The people kneeled, covered their faces; the soldiers knelt upon one knee. He slowly turned again, and replaced it in the recess from which he took it; the little bell was rung, the priest made his exit, the music sounded again, and the troops retired as they come. The whole ceremony occupied about 20 minutes. This was the principal religious worship of the day, the rest of the day being spent in gaiety and amusement, the higher classes at the opera and the theatre, the lower classes at the circus, the puppet-shows, and the mountebank exhibitions, which commence their operations immediately after the mass.—*New-York Observer.*

MY MOTHER'S LAST PRAYER.

"God protect thee, my little one," said my mother, as I stood by her dying bed. There was a tremor in her fainting voice, which checked the joyous laugh which trembled on my lip. I in childish joyfulness, shook the pale hand of my dying parent from my head and buried my brow in the rich mass of bright hair which floated over her pillow. Again her sweet voice sighed forth: "Lead her not into temptation, but deliver her from evil." I raised my face from its beautiful resting place, and young as I was, I felt the influence of my mother's prayer. Her lips still moved, and her deep blue eyes were bent on me as if they would have left one of their bright, unearthly rays, as a seal to her death bed covenant; but she spoke not again. The last effort of nature had uttered that prayer, and she lived not to breathe another. I have every reason to believe that God has, in a great degree, caused that prayer to be instrumental in gaining its own answer: for often when the heedlessness of childhood and youth would have led me into errors, has the sweet voice, now hushed forever, intermingled itself with my thoughts, and, like the rosy link of a fairy chain, drawn me from my purpose. Oh, when my brow has been wreathed with flowers for the festival, when my cheek has been flushed, and my eyes have sparkled with anticipated pleasure, have I caught the reflection of that eye in the mirror, and thought it resembled my mother's; her last maternal supplication to heaven has come back to my memory: the clustering roses have been torn from my head; sober sadness has chased the natural glow from my cheek, and the light from my eye; and my thoughts have been carried back to my lost parent, and from her to the heaven she inhabits. The festival and all its attraction, has been forgotten, and I have been "delivered from temptation." Again: when the sparkling wine cup has almost kissed my lips, has the last prayer of my mother seemed to mingle with its contents, and it has remained untasted. When my hand has rested in that of the dishonorable, and trembled at the touch of him that says in his heart there is no God, has that voice seemed to flow with his fascinating accents; I have listened to it and fled, as if from a serpent of my native forest. Never have I received any great good, escaped from any threatening evil, or been delivered from any temptation, but I have imputed it to the effect of my mother's last prayer.

CHRISTIAN CONFIDENCE.

What is the only subject proper for man's entire confidence? Ans. God, All-good, Almighty, and All-wise; without him all things that men use to repose their confidence upon are waves and quicksands. Men are mutable, and though they could give good security for the constancy of their will, they can give none for the continuance of their life. The goods of the earth fail our expectation, or come short of our satisfaction, or slip from our possession: They will leave us, or we them.

Confidence is good according to the goodness of the subject that it reposeth upon: Wherefore confidence in God, the only sovereign good, perfect, solid, immutable, is the best of all, and the only thing that can give assurance and content to the soul. He that is blest with that confidence is half in Paradise already. He is firm, safe, meek, serene, and too strong for all his enemies. God is to him a Sun to give him light, heat, life and plenty of goods; and a shield to guard him and shelter him from all evils. He gives him grace in this life and glory in the next. "O Lord of Hosts, blessed is the man that trusteth in thee."

—S. Clarke.

DAZZLING ARGUMENT.

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is every where, and boast that he resides amongst your nations. I should like to see him." "God's presence is indeed every where," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors?" The emperor consented. The rabbi took him into the open air at noonday, and bid him look at the sun in its meridian splendor. "I cannot," said Trajan; "the light dazzles me." Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?"

UNIVERSALIST BOOKS.

The following Universalist Books are kept constantly for sale at the Messenger office, 2 and 3 Marble-Building, Chatham-Square, New York.

Christian Messenger, Volume I. bound, 2 dollars.

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